

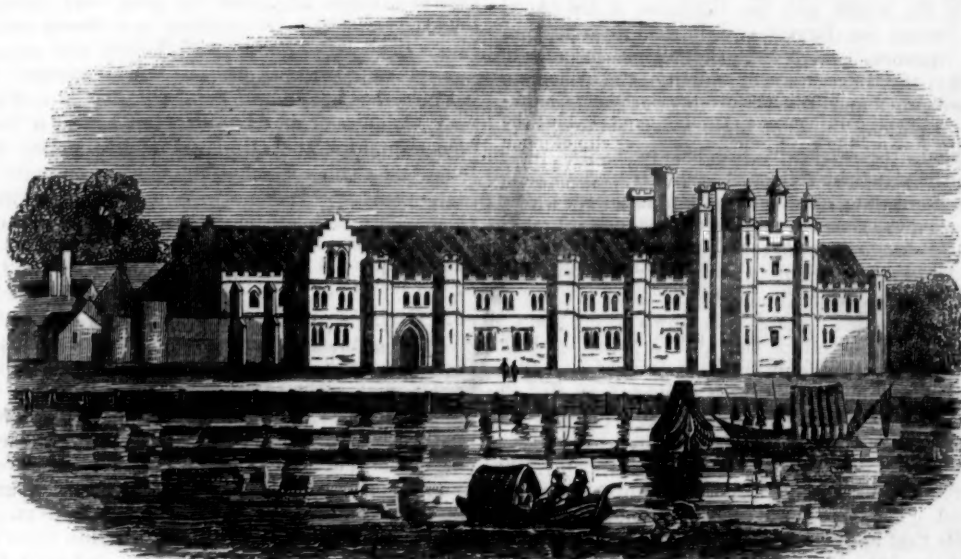
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QUEEN ELIZABETH; HER PROGRESSES AND PUBLIC PROCESSIONS. No. II.



PALACE OF PLACENTIA, AT GREENWICH, THE BIRTH-PLACE OF QUEEN ELIZABETH.

BIRTH AND CHILDHOOD OF ELIZABETH—DESCRIPTION OF THE ANCIENT PALACE OF GREENWICH.

BEFORE entering upon a description of the Progresses and public Processions of Elizabeth while she occupied the throne, we shall proceed to notice the more prominent events of her early life, which still serve to invest some localities with interesting associations. Concerning the periods of her childhood and youth, in the reigns of her father and brother, a few very interesting details have been handed down to us; while that part of her life which was spent under the rule of her sister Mary, possesses considerable importance in an historical point of view.

Elizabeth was born at the palace of Greenwich, on the 7th of September, 1533. Her mother, Anne Boleyn, or more properly, Bullen, the daughter of Sir Thomas Bullen, had been privately married to King Henry the Eighth, some time in the month of January of the same year; and on the 23rd of May, his previous marriage with Catherine of Arragon had been declared by Archbishop Cranmer, to have been from the beginning, null and invalid.

The birth of Elizabeth was the occasion of much joy; in the account of a contemporary chronicler, we have a very lively and interesting description of the ceremonies which attended her christening:—

The 7th of September being Sunday, between three and four of the clocke at afternoone, the Queene was delivered of a faire ladie; for whose good deliverance *Te Deum* was sung incontinently, and great preparation was made for the christning. The maior, and his brethren, and fortie of the chief citizens, were commanded to be at the christning of the Wednesday following. Upon which daie, the maior, Sir Stephen Peacocke, in a gowne of crimosin velvet, with his collar of eses, and all the aldermen in scarlet with collars and chains, and all the counsell of the cittie with them, tooke their barge at one of the clocke; and the citi-

zens had another barge, and so rowed to Greenwich, where were many lords, knights, and gentlemen assembled. All the walles between the king's pallace and the Fryers were hanged with arras, and all the way strewed with greene rushes. The Fryers church was also hanged with rich arras; the font was of silver, and stode in the midst of the church three steps high, which was covered with a fine cloth; and divers gentlemen with aprones and towels about their neckes, gave attendance about it, that no filth should come to the fonte; over it hung a square canopie of crimosin sattin fringed with golde; about it was a rayle, covered with a redde saie; between the queere and body of the church was a close place with a pan of fire to make the childe readie.

When all things had been thus arranged, the child was brought to the hall, and the procession set forward. First went the citizens two and two; then the gentlemen, esquires, and chaplains; "next after them, the aldermen and the maior alone, and next the kinges counsell; then the kinges chappel in coaps; then barons, bishops, carles." The earl of Essex,—the last of the Bouchiers who had that title,—bore the covered basons gilt; after him, with a taper of virgin wax, came the marquess of Exeter, who was put to death by Henry three years afterwards; then the marquess of Dorset, (the father of Lady Jane Grey,) with the salt, and behind him the Lady Mary of Norfolk "bearing the crisome, which was very rich of pearle and stone." The child was borne by the dowager duchess of Norfolk, in a mantle of purple velvet, with a long train furred with ermine. On the right of the duchess was the duke of Norfolk with his marshal's rod, and on her left the duke of Suffolk; before went officers of arms; and afterwards came the countess of Kent, and the carls of Wiltshire and Derby supporting the train. Over the child was a rich canopy, borne by the Lord Rochford, the Lord Hussey, the Lord William Howard, and the

Lord Thomas Howard the elder. And lastly, came many ladies and gentlemen.

When the child was come to the church doore, the Byshop of London* met it with divers byshoppes and abbots mitered, and beganne the observances of the sacrament. The god-father was Lorde Thomas Archbyshoppe of Canterburie†; the god-mothers were the olde Dutchesse of Norfolk and the olde Marchionesse of Dorset, widdowes; and the child was named ELIZABETH: and after that all things were done at the church doore, the child was brought to the font and christned; and that done, Garter chiefe king of armes cryed aloud, "God of his infinit goodnesse send prosperous life and long to the high and mighty princess of England, ELIZABETH!" And then the trumpets blew; then the child was brought up to the altar and the Gospell said over it. After that, immediately the Archbyshop of Canterburie confirmed it, the Marchionesse of Excester being god-mother: then the Byshop of Canterburie gave unto the Princesse a standing cup of golde; the Dutchesse of Norfolk gave to her a standing cup of golde fretted with pearle; the Marchionesse of Dorset gave three gilt boles pounced with a cover; and the Marchionesse of Excester gave three standing boles graven all gilt with a cover. Then was brought in wafers, confects, and ipocrasse, in such plentie, that every man had as much as hee coulede desire: then they set forwarde, the trumpets afore going in the same order towards the Kinges pallace, as they did when they came thitherwarde, &c.

The mayor and aldermen received the King's thanks in his chamber through the dukes of Suffolk and Norfolk; "and from thence they were had to the seller, and dranke, and so went to their barge."

Elizabeth was not three years old when her mother was beheaded. It was on the 19th of May, 1536, that Queen Anne Boleyn was executed on the green before the Tower of London; the marriage of Henry the Eighth with Jane Seymour taking place on the next day. Very soon after the birth of Elizabeth, an Act of Parliament had been passed, declaring that if her mother should die, without leaving any male issue, the crown should descend, on the death of the king, to her and her heirs; thus the princess was placed in the order of succession, not only before the Princess Mary, the daughter of the degraded Queen Catharine, but likewise before even any male issue of the king by a future queen. This arrangement was speedily disturbed upon the death of Queen Anne Boleyn; an act being passed soon after the king's marriage with Jane Seymour, annulling his second marriage as well as his first, and consequently rendering the Princess Elizabeth, as well as the Princess Mary, incapable of succeeding to the crown, which it settled upon Henry's issue by Queen Jane or by any future wife whom he might marry.

After the execution of her ill-fated mother, the young Princess Elizabeth seems to have been greatly neglected by her father. Some very curious information concerning the condition to which she was then reduced, and the "ill case," to use Strype's expression, in which she was left, has been handed down to us in a letter printed by Sir Henry Ellis, in his second series of *Original Letters*. It is addressed by Lady Brian, the governess of the Lady Elizabeth, to Lord Cromwell, from Hunsdon, for instructions concerning her after the death of Queen Anne, her mother. After some preliminary remarks, the Lady Governess thus proceeds:—

My Lord, when my Lady Marys Grace was born, et pleased the King's Grace to appoint me Lady Mastres; and made me a Barones. And so I have been our to the Cheldern hea Grace have had sens.

Now et es so my Lady Elizabeth is put from that degre she was afore; and what degre she is at now I know not bot be heryng say; therefore I know not how to order her

nor my self, nor none of hers that I have the rewl of: that is her women and har gromes: besyehyng yow to be good Lord to my Lady and to al hers: And that she may have som rayment; for she hath neither gown, nor kertel, nor petecot, nor no manner of linnin for smokes, nor cercheffes, nor sleeves, nor rayls, nor body-stychets, nor handkerchers, nor mofelers, nor begens. All thys har Graces Mostake, I have dreven of as long as I can, that be my trothe I cannot drive it no longer, besyehyng yow, my Lord, that ye wel see that her Grace may have that is nedful for har, as my Trost es ye wel do. Besyehyng yow, my owen good Lord, that I may know from yow be conting how I shal order my self; and what es the kyng's Graces pleser and yours, that I shal do in every thing. And whatsom ever it shal ples the kyng's Grace or your Ludship to command me at all teyms, I shal folfel et, to the best of my power.

There appears to have been some misunderstanding between the Lady Governess and one Mr. Shelton, who was chief of the house at Hunsdon. Lady Brian seems to press very strongly for the interference of Lord Cromwell.

My Lord, Mr. Shelton saythe he es Master of thys Hows; what fashion that shal be I cannot tel: for I have not sen et afor. My Lord, ye be so honourable your self, and every man reportethe your Lordshypep loveth the honour that I trust your Lordship will se thys Hows honerably ordered, how som ever it hath been aforetime, and ef et pleser yow, that I may know what your Order is, and if it be not performed, I shal sertify to your Lordship of it. For I fear me it wil be hardly inow performed, for ef the head of knew what honour meaneth, et wel be the beter ordered: ef not it will be hard to bring it to pass.

The next paragraph of the letter displays strongly the anxiety of the "discreet lady Governess," as Strype calls her, for the health of her charge, and the extreme imprudence of Master Shelton in meddling with matters which did not concern him.

My Lord, Master Shelton wold have my Lady Elizabeth to dine and sup every day at the bord of Astat [board of estate.] Alas! my Lord, it is not meet for a child of har ag [her age], to kepe such rewl yet. I promes you, my Lord, I dare not take et upon me to kepe har Grace in helthe and she keep that rule: for ther she shal se dyvers mets and freuts, and wine: which would be hard for me to fryn her Grace from et. Ye know, my Lord, there is no place of corekeyon ther. And she es yet to young to correct greatly. I know wel, and she be ther I shal nother bryng her up to the king's graces honour nor hers; nor to har helthe nor my pore honesty. Wherefore I shew your Lordship this my descharg, besyehyng you, my Lord, that my Lady may have a mess of met to har owen logyng, with a good dish or two that is meet for her Grace to et of: and the reversion of the mess shal satisfy al her women, a gentleman usher and a groom. Which been eleven persons on her side. Suer I am et wil be (in to right little) as great profit to the king's Grace this way as the tother way. For if al this should be set abroad, they must have three or four mess of meat, where this one mess shal suffice them al with bread and drink, according as my Lady Maryes Grace had afore; and to be ordered in al things, as her Grace was afore.

The description which is contained in this letter of the manners and disposition of the young princess at so early an age, is assuredly not the least interesting part of it.

God knoweth (says the governess) my Lady hath great pain with her great teeth, and they come very slowly forth: and causeth me to suffer her Grace to have her wil more than I would; I trust to God and her teeth were wel graft, to have her Grace after another fashion than she is yet: so as I trust the King's Grace shal have great comfort in her Grace. For she is as toward a child, and as gentle of conditions as ever I knew one in my leyf. Jesu preserve her Grace. As for a day or two at a hey teym or whan som ever it shal please the King's Grace to have her set abrod, I trost so to indever me, that shee shal so do as shal be to the King's honeur and hers: and then after to take her ease again.

The letter then concludes thus:—

I think master Shelton wil not be content with this. He

* Dr. John Stokesley, who held the see from 1530 to 1540.

† Dr. Thomas Cranmer, who was primate from 1532 till 1553, and in 1556 suffered at the stake under Mary,

may not know it is my desier; but that et es the Kyng's plesure, and yours it should be so. Good my Lord, have my Lady's Grace, and us that be her poor servants, in your remembrance. And your Lordship shal have our hartly prayers by the Grace of Jesu: ho ever preserve your Lordship with long life, and as myche honer as your nobel hart can desire. From Hunsdon with the evil hand of har that is your daily bead-woman

MARGET BRYAN.

The superscription is "To the ryght nobel and my syngeler good Lord my Lord Prive Sel, be thys delyverd."

Of the manner in which the Princess Elizabeth was brought up during the remainder of her father's reign, we have scarcely any information. There is extant a record of that period, which furnishes an interesting memorial of her skill and industry at a very early age. It is to be found among the Cottonian Manuscripts, in a list of New Year's Gifts to Prince Edward, in the 30th of Henry VIII. (1539.) The king and his nobles gave principally plate. The Lady Mary's Grace gave a coat of crimson satten, embroidered with gold, with paunses of pearls, and sleeves of tinsel, and four agetles of gold. The LADY ELIZABETH'S GRACE gave "a shyrt of Cam'ye, of HER OWNE WOORKYNGE." She was then only in her sixth year.

Queen Catharine Parr, the last and most fortunate of Henry's queens, is said to have paid considerable attention to the education of both the young princesses Mary and Elizabeth. Their position was greatly bettered by the act which was passed for the settlement of the Crown, soon after her marriage with the king in 1544, and by which they were both declared capable of succeeding to the throne on certain conditions, after the failure of the king's male issue.

Our engraving represents the ancient palace of Placentia at Greenwich, in which Elizabeth was born. Grenewic or Grenevic, as this place was called by the Saxons, is literally the green village, meaning perhaps, as Lysons suggests, the village on the green. We have traces of a royal residence at this place, as early as the year 1300, when Edward I. made an offering of seven shillings at each of the holy crosses in the chapel of the Virgin Mary, and the Prince made an offering of half that sum. Henry IV. dates his will in 1408, from his manor of Greenwich. Henry V. granted this manor for life to Thomas Beaufort, Duke of Exeter, who died at Greenwich in 1426. It was soon afterwards granted by Henry VI. to his uncle Humphrey, Duke of Gloucester, (the youngest son of Henry IV.) who, in 1433, had the royal licence to fortify and embattle his manor-house, and to make a park of two hundred acres. Soon after this, the duke rebuilt the palace, calling it *Placentia*, or the Manor of Pleasance; he enclosed the park also, and erected within it a tower on the spot where the Observatory now stands. Upon the Duke of Gloucester's death, which happened in 1447, this manor reverted to the Crown. Edward IV. took great pleasure in finishing and enlarging the palace; and for that purpose, expended a considerable sum. In 1466, he granted the manor with the palace and park, to his queen, Elizabeth, for life. In his reign, the marriage of his youthful son Richard, Duke of York, (afterwards murdered with his brother, Edward V., in the Tower,) with Anne Mowbray, daughter and sole heir of the Duke of Norfolk, was solemnized at Greenwich with great splendour. Henry VII. resided much at this palace; his second son, Prince Henry, (afterwards Henry VIII.,) and his third son, Edmund Tudor, created Duke of Somerset, were born there. Lambarde, the author of the *Perambulation of Kent*, says that this monarch beautified the palace by the addi-

tion of a brick front towards the water side; and Stow mentions his repairing the palace in 1501.

Henry the Eighth was born at Greenwich, on the 28th of June, 1491, and was baptized in the parish church by Richard Fox, Bishop of Exeter, Lord Privy Seal; the Earl of Oxford, and Peter Courteney, Bishop of Winchester, being his godfathers. This monarch, from partiality, perhaps, to the place of his birth, neglected Eltham, which had been the favourite residence of his ancestors, and bestowed great cost upon Greenwich, till he made it, as Lambarde says, "a pleasant, perfect, and princely palaice." During his reign it became one of the principal scenes of that festivity for which his court was celebrated. His marriage with his first queen, Catharine of Arragon was solemnized at Greenwich on the 3rd of June, 1509. On May-day, and the following two days, in the year 1511, tournaments were held there; the king himself, Sir Edward Howard, Charles Brandon, and Edward Neville, challenging all comers. In 1512, the king kept his Christmas at Greenwich, "with great and plentiful cheer;" and again in 1513, "with great solemnity, dancing, disguisings, and mummers in a most princely manner," among which was introduced the first masquerade ever seen in England.

On the 13th of May, 1515, the marriage of Mary queen dowager of France, (Henry's sister) with Charles Brandon, Duke of Suffolk, was solemnized publicly at Greenwich. Tournaments were held there in 1517, 1526, and 1536; the king kept his Christmas there in 1521, "with great nobleness and open court," and again in 1525. In 1527 he received the French embassy at this place; and the same year kept his Christmas here "with revels, maska, disguisings, and banquets royal;" as he again did in 1533, in 1537, and in 1543. In the last-mentioned year he entertained twenty-one of the Scottish nobility whom he had taken prisoners at Solway Moss, and gave them their liberty without ransom. Edward the Sixth kept his Christmas at Greenwich, in 1552, George Ferrers, Esq., of Lincoln's Inn, being "Lorde of the merrie disporte." It has been reasonably supposed that the festivities in which he indulged on this occasion, and which were of a character wholly unsuited to his age and constitution, contributed to bring about his death shortly afterwards*; he died at Greenwich Palace on the 6th of July following.

Queen Mary was born at Greenwich, in February, 1516; and baptized there a few days after her birth, Cardinal Wolsey being her godfather, and the Lady Catharine and the Duchess of Norfolk her godmothers. Of Elizabeth's birth at this palace, and of the solemnities which accompanied her christening, we have before spoken. When she ascended the throne, Greenwich became her favourite Summer residence; she also visited it occasionally at other seasons of the year. Of the manner in which she kept her court there, and of other particulars concerning this spot, we shall speak hereafter.

No part of the Palace represented in our engraving is now standing. Charles the Second pulled it all down, it having become much decayed; he intended to raise a nobler structure on the same spot, but succeeded in erecting only one wing, which forms that part of the present Hospital, commonly called King Charles's Building.

* "Their dangerous excitement, their fatiguing joyousness, their late hours and table indulgences, were immediately followed by a consumptive cough, so alarming and exhausting, that the lord of misrule and his merry tumults may be more justly supposed to have produced the fatal change in the king's ever-delicate health, than either grief for his lost uncles, or poison from Northumberland in that 'nosegay of sweet flowers' which was presented to him as a great dainty on new year's day."—SHARON TURNER

THE LIFE-BOAT, AND THE MEANS OF SAVING THE LIVES OF SHIPWRECKED MARINERS.



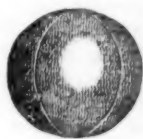
THE LIFE-BOAT.

We may refer with pride, as well as pleasure, to the almost innumerable contrivances and plans, which have from time to time been proposed by ingenious and scientific persons of our own country, for the purpose of preserving life in cases of danger, whether from shipwreck, fire, or other sudden calamity; in the present paper we shall notice a few of the principal means employed to save the lives of shipwrecked mariners. On account of the exhausted state of the poor creatures on board a wreck, it is natural to look for the greatest amount of assistance from persons on shore, and accordingly we find that, although many lives have been saved by the exertions of the crew themselves, much larger numbers owe their preservation to the perilous exertions of adventurous men on the coast.

The Life-boat of Mr. Greathead, of South Shields, has been the most successful of these inventions. A model of this boat was sent to the Society of Arts, and in 1802 this Society presented the inventor with their gold medal and fifty guineas. So highly was it appreciated by government, that a reward of 1200*l.* was subsequently voted by Parliament, besides other rewards by the Trinity House and Committee of Lloyd's; this latter institution devoted also 2000*l.* to the purpose of building boats on Mr. Greathead's plan. Since this time most of the dangerous parts of our coasts have been furnished with life-boats on the same construction.

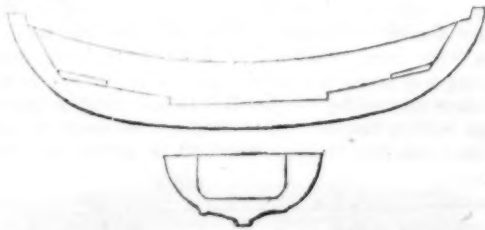
The length of the life-boat is thirty feet, the breadth ten feet, the depth, from the top of the gunwale to the bottom of the keel in midships, three feet three; but from the gunwale to the platform, or boarding within, it is but two feet four inches. The form of this boat is very different to that of those in common use, and from its construction it is impossible it can upset. It is said that its peculiar figure was suggested by the properties possessed by the sections of an oblate spheroid, a globular figure, flattened on two of its opposite sides, a form exactly resembling that of an orange. Indeed the figure and power of this boat may be popularly illustrated by means of a simple operation upon this fruit. Take an orange, and divide the skin by two circular incisions, as in the annexed figure; this will divide the rind into

four portions, each a miniature life-boat, when separated carefully from the fruit. If either of these pieces are thrown into a vessel of water, it will be seen that, although by overloading it may be sunk, it never can be overturned by any weight placed within it. Its shape then giving the boat this property, to guard against its sinking, the sides, from the under part of the gunwale along the whole length of the regular shear, extending twenty-one feet six inches, are cased with layers of cork, to the depth of sixteen inches downwards, the thickness of this casing being four inches.



The boat being of the same form at both ends, can be rowed in either direction; the rowing oars are short; but those employed for steering, for there is no rudder, are one-third longer.

The cork weighs nearly seven hundred weight, and from this it may be well understood, what an immense accession of buoyancy is gained; so light is she, and so well formed, that even when full of water she is rowed with ease, and obeys the helm with the greatest quickness.



Second in importance to the Life-boat alone, in the humane cause of saving life from shipwrecks, are the ingenious inventions of the veteran philanthropist, Captain Manby. This worthy gentleman has devoted a considerable portion of his long and active life to devising and perfecting the means of forming a communication between the crew of a vessel in danger and the persons on shore, by conveying a rope from the shore to the ship, or from the ship to the shore. This Captain Manby accomplishes by affixing a shot to a rope, discharging it

from a gun, a mortar, or some other piece of ordnance, so that the rope should become entangled with the rigging of the ship, and thus lay the foundation for a more secure communication. His first object was to coil the rope in such a manner, that, in uncoiling, there shall be no danger of entanglement, as a very slight hitch would alter the direction of the shot, or, perhaps, break the rope.

The following method, fig. 1, is recommended as one of the best, particularly on account of its allowing the eye to run rapidly over the coils, for the purpose of ascertaining whether it has been disturbed by the storm. The rope is arranged in what

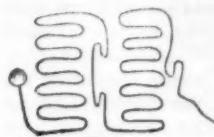


Fig. 1.

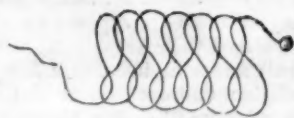


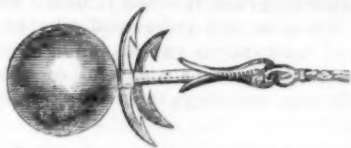
Fig. 2.

what are called French *fakes*, or tiers. Other methods are also resorted to, as a *whale-laid* coil, or a chain-fake, fig. 2. But as all these methods require time and care, they are likely to fail in the hurry of the moment, and a rope kept ready coiled in a basket, so that it could be carried on the back of a man like a knapsack, is considered the most certain. The difficulty of fixing the shot so that the flame of the gunpowder might not burn its attachment to the rope, was next to be overcome, and it was found that a thong of stout platted hide, woven extremely close, was capable of most resistance, being, at the same time, not easily inflamed and very elastic, for chains of every description were snapped in two by the sudden jerk.

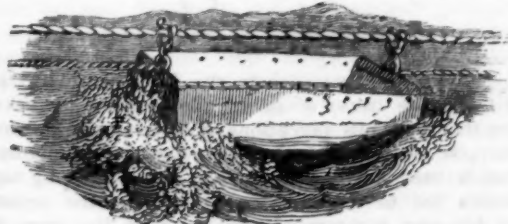
The shot employed was of two sorts, round shot



with a loop, to which to affix the platted hide, and barbed shot; the advantage of this last is, that it



more readily entangles itself with the rigging. If the rope has reached its destination, one much stronger is fixed to it by the people on shore; to this thicker rope a block is fixed, through which a smaller rope is rove, the two ends being left on shore so as to form a running tackle: when all is secure at either

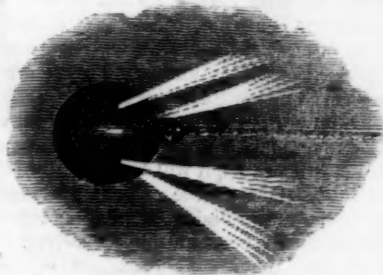


LIFE-PRESERVING COT.

end, a cot, a kind of cradle, which is part of the life-preserving apparatus, is slung upon the thick rope, the two ends of the smaller rope being fastened to

each extremity of the cot, so that it may be hauled on board the ship and back again to shore: this cot is intended more particularly for women and children, and is furnished with lashings all round, while the bottom is made of strong netting to allow the water to run out.

In order to render the passage of the shot visible at night, a shell instead of a shot is fixed to the rope; this shell has four holes, in which are fixed



as many fuzes. The shell itself being filled with the most brilliant combustible composition, its effect when passing through the air, is surprisingly bright.

THE ATMOSPHERE.

THE Atmosphere is an element which we cannot see, but which we feel investing us wherever we go; whose density we can measure to a certain height; whose purity is essential to existence; whose elastic pressure on the lungs, and on and around the frame, preserves man in that noble attitude which lifts his head towards the skies, and bids him seek there for an eternal home. The atmosphere is neither an evaporation from earth nor sea, but a separate element bound to the globe, and perpetually accompanying it in its motions round the sun. Can we for an instant imagine that we are indebted for the atmosphere only to some fortuitous accident? If there were no atmosphere, and if we could possibly exist without one, we should be unable to hear the sound of the most powerful artillery, even though it were discharged at the distance of a single pace. We should be deprived of the music of the sea, the minstrelsy of the woods, of all the artificial combinations of sweet sounds, and of the fascinating tones of the human voice itself. We might make our wants and our feelings perceptible to each other, by signs and gesticulations, but the tongue would be condemned to irremediable silence. The deliberations of assemblies of men, from which laws and the order of society, have emanated, could never have taken place. The tribes of mankind would wander over the earth in savage groups, incapable of civilization, and the only arts which they could ever know, would be those alone that might enable them to destroy each other.—*Quarterly Review.*

THERE are habits, not only of drinking, swearing, and lying, and of some other things, which are commonly acknowledged to be habits, and called so, but of every modification of action, speech, and thought; man is a bundle of habits. There are habits of industry, attention, vigilance, advertency; of a prompt obedience to the judgement occurring, or of yielding to the first impulse of passion; of extending our views to the future, or of resting upon the present; of apprehending, methodizing, reasoning; of indolence, dilatoriness, of vanity, self-conceit, melancholy, partiality; of fretfulness, suspicion, captiousness, censoriousness; of pride, ambition, covetousness; of overreaching, intriguing, projecting; in a word, there is not a quality of function, either of body or mind, which does not feel the influence of this great law of animated nature.—*PALEY.*

EASY LESSONS ON CHRISTIAN EVIDENCES.

No. XIII.

MODERN JEWS.

ONE of the difficulties with which the minds of some Christians are perplexed, is, that Jesus Christ should have been rejected by the greater part of his countrymen, the Jews; and that they who had been, according to our Scriptures, for so many ages, God's favoured and peculiar People, should be now, and for above seventeen centuries, without a country, and scattered as outcast strangers through the world.

Their present condition and past history are indeed something very extraordinary, and quite unlike what has befallen any other nation. But though we may not be able to explain all the circumstances relative to this wonderful people, it will be found on reflection that they furnish one of the strongest evidences for the truth of the very religion which they reject.

You know that when the Jews received the law through Moses, they were promised success and prosperity as long as they should obey the Lord; and that heavy judgments were denounced against them in case of disobedience. It was foretold that they should be defeated by their enemies, driven from their country, scattered abroad, and continually harassed and oppressed. These threats are set forth in various parts of the books of Moses, and most particularly in the twenty-eighth chapter of Deuteronomy. "Thou shalt become an astonishment, a proverb, and a by-word among all the nations whither the Lord shall lead thee. The Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues of long continuance. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other."—v. 37, 59, 64.

And the same is to be found in various parts of the writings of several of the prophets, who lived some ages after. In particular, there is one in Ezekiel, which agrees most remarkably in one very curious particular, with the state of the Jews at this day; namely, where he declares that they should, in the midst of their sufferings, remain a distinct people, unmixed with, and unlike other nations; although it appears that in his time, they were very much disposed to unite themselves with the rest of mankind, so as to become one of the Gentile nations, and to lay aside all the distinctions of their own race. "That which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone." (Ezekiel xx. 32.)

Now we find in the Old Testament, that, in several instances, these judgments did fall on the Jews; and especially when they were carried away captive to Babylon. And some persons may suppose that these instances were all that Moses and the prophets had in view. But whatever any one's *opinion* may be, it is a *fact*, of which there can be no doubt, that the Jewish nation are actually suffering, at this day, such things as Moses and the prophets predicted. Whether Moses and Ezekiel had in view what is now taking place, or not, may be a matter of opinion; but it is a matter of fact, that what is now taking place, does agree with their predictions. Jerusalem and its Temple were taken and burnt by the Romans, about forty years after the crucifixion of Jesus Christ. The Jews were driven from their country, and never allowed to settle in it again. Hundreds of thousands were sold as slaves; and the whole people were cast forth as wanderers among the Gentiles; and they have ever since remained a nation of exiles, unsettled, harassed and oppressed in many instances most cruelly, not only

by Pagans and Mohammedans, but also (to our shame be it spoken,) by Christian nations; and still remaining a distinct people, though without a home.

One of the most remarkable points relative to these predictions respecting the Jews, and their present condition, is this; that the judgments spoken of by Moses, were threatened in case of their departing from the law which he delivered, and especially, in case of their worshipping false gods; and yet, though in former times they were so apt to fall into idolatry, they have always, since the destruction of Jerusalem, steadily kept clear of that sin; and have professed to be most scrupulous observers of the law of Moses. And what is more, all the indignities and persecutions that any of them are exposed to, appear to be the *consequence* of their keeping to their religion, and not of their forsaking it. For a Jew has only to give up his religion, and conform to that of the country he lives in, whether Christian, Mohammedan, or Pagan, and lay aside the observances of the law of Moses, and he immediately ceases to be reproached as a Jew, and an alien, and is mingled with the people around him. So that the Jews of the present day seem to be suffering for their observance of the law, just the penalties threatened for their departure from it.

At first sight this seems very hard to explain; but, on reflection, you will find the difficulty cleared up, in such a way as to afford a strong confirmation of your faith. First, you should observe, that the Jews themselves admit that a Christ or Messiah was promised them; and that to reject Him on his coming would be an act of rebellion against the Lord their God. Moses foretold that the Lord should raise up from among them a Prophet like Moses himself; and "whosoever should not hear that Prophet," God "would require it of him;" and "that he should be destroyed from among the people."—(Deut. xviii. 15—19; Acts iii. 22, 23.) This is generally understood (as it is applied in the Acts,) to relate to the Messiah, or Christ; whom the other prophetic writers of the Old Testament (as both Jews and Christians are agreed,) more particularly foretold and described. Now we hold that the Jews have been guilty of this very act of disobedience, in rejecting the Christ. And though they, of course, do not confess themselves thus guilty, because they deny that Jesus of Nazareth was the true Christ, yet they so far agree with us as to acknowledge that the rejecting of the true Christ on his coming would be such a sin as would expose them to the judgments which Moses threatened.

To us, therefore, who do believe in Jesus, this affords an explanation of their suffering these judgments.

But, secondly, besides this, you will perceive on looking more closely, that the Jews of these days do *not* really observe the law of Moses, though they profess and intend to do so. They have, indeed, kept to the *faith* of their forefathers; but not to their religious *observances*. For, the chief part of the Jewish worship consisted in offering sacrifices distinctly appointed by the Lord Himself, in the law delivered by Moses. There was a sacrifice appointed to be offered up every day, and two on the Sabbath; besides several other sacrifices on particular occasions. Now, the modern Jews, though they abstain from certain meats forbidden in their law, and observe strictly the Sabbath and several other ordinances, yet do not offer any sacrifices at all; though sacrifices were appointed as the chief part of their worship.

The reason of this is, that they were strictly forbidden to offer sacrifices except in the *one place* which should be appointed by the Lord for that pur-

pose. And the place last fixed on for these offerings having been the Temple at Jerusalem, which was destroyed about seventeen hundred years ago, and has never been restored, the Jews are now left without any place in which they can lawfully offer the sacrifices which their law enjoins.

The Jews, accordingly, of the present day, plead that it is not from wilful disobedience that they neglect these ordinances, but because they cannot help it. But to say that it is not their own fault that they do not observe the ordinances of their religion, is quite a different thing from saying that they do observe them. They may explain *why* they cannot keep the law of Moses; but they cannot say that they do keep it.

Now Christians hold that the ceremonies of that law were not originally designed to be observed by all nations, and for ever; that "the law had only a shadow of good things to come," (Heb. x. 1,) that is, of the Gospel; and that it was designed that the sacrificing of lambs and bullocks should cease at the coming of the Christ. A Jew, on the contrary, will not allow that these were designed ever to cease: but he cannot deny that they *have* ceased, and that, for above seventeen centuries. Let a Jew explain if he can, how it is, that, for so long a time, Providence has put it out of the power of the Jews to observe the principal part of their religion which they maintain was intended to be observed for ever.

And this is also very remarkable; that the religion of the Jews is almost the only one that *could* have been abolished *against the will* of the people themselves, and while they resolve firmly to maintain it; their religion, and theirs only, could be, and has been, thus abolished in spite of their firm attachment to it, on account of its being dependent on a particular place,—the Temple at Jerusalem. The Christian religion, or again, any of the Pagan religions, could not be abolished by any force of enemies, if the persons professing the religion were sincere and resolute in keeping to it. To destroy a Christian place of worship, or to turn it into a Mohammedan mosque, (as was done in many instances by the Turks,) would not prevent the exercise of the Christian religion. And even if Christianity were forbidden by law, and Christians persecuted, (as has in times past been actually done,) still if they were sincere and resolute, they might assemble secretly in woods or caves; or they might fly to foreign countries to worship God according to their own faith; and Christianity, though it might be driven out of one country, would still exist in others.

And the same may be said of the Pagan religions. If it happened that any temple of Jupiter, or Diana, or Woden, were destroyed, this would not hinder the worshippers of those gods from continuing to worship them as before, and from offering sacrifices to them elsewhere.

But it was not so with the Jews. Their religion was so framed as to make the observance of its ordinances impossible, when their Temple was finally destroyed. It seems to have been designed and contrived by Divine Providence, that as their law was to be brought to an end by the Gospel, (for which it was a preparation,) so, all men were to *perceive* that it did come to an end, notwithstanding the obstinate rejection of the Gospel by the greater part of the Jews. It was not left to be a question and a matter of *opinion*, whether the sacrifices instituted by Moses were to be continued or not; but things were so ordered, as to put it out of Man's power to continue them.

THE EEL.

ALTHOUGH the Eel is a fish with which we are so familiar, and one which comes so frequently under the notice of most people, until of late years very little was known of its habits and general economy. Mr. Yarrell has thrown much additional light on the history of the Eel tribe; and in the following account we have borrowed largely from his splendid work on *British Fishes*. According to this naturalist, there are three well-ascertained species of fresh-water Eels, to which he has given the following names,—the Sharp-nosed Eel, (*Anguilla acutirostris*); the Broad-nosed Eel, (*Anguilla latirostris*); and the Snig, (*Anguilla medirostris*); the Grig is also considered a separate species by Baron Cuvier. In addition to this there is the Conger Eel, which inhabits the coasts of the sea.

The form of the Eel, resembling that of the serpent, has long excited a prejudice against it, which exists in some countries even to the present time; and its similarity to snakes has even been repeated by those, who, from the advantages of education, and their acquirements in natural history, might have been supposed capable of drawing more accurate conclusions. There is but little similarity in the snake and the Eel, except in the external form of the body; the important internal organs of the two animals, and the character of the skeleton, are most decidedly different.

Eels are, in reality, a valuable description of fish; their flesh is excellent as food; they are very numerous, very prolific, and are found in almost every part of the world. The various species are hardy, tenacious of life, and very easily preserved. In this country they inhabit almost all our rivers, lakes, and ponds; they are in great esteem for the table, and the consumption in our large cities is very considerable. The London market is principally supplied from Holland, by Dutch fishermen. There are two companies in Holland, having five vessels each; their vessels are built with a capacious well, in which large quantities of Eels are preserved alive till wanted. One or more of these vessels may be constantly seen lying off Billingsgate; the others go to Holland for fresh supplies, each bringing a cargo of 15,000 to 20,000 pounds' weight of live Eels, for which the Dutch merchant pays a duty of £13 a cargo for his permission to sell. Eels and salmon are the only fish sold by the pound weight in the London market.

Eels are not only numerous, but in great request in many other countries. Ellis, in his *Polynesian Researches*, says,—

In Otaheite, Eels are great favourites, and are tamed and fed until they attain an enormous size. The pets are kept in large holes two or three feet deep, partially filled with water. On the sides of these pits they generally remained, excepting when called by the person who fed them. I have been several times with the young chief, when he has sat down by the side of the hole, and, by giving a shrill sort of whistle, has brought out an enormous Eel, which has moved about the surface of the water, and eaten with confidence out of his master's hand.

The habits of Eels induce them to make two migrations in the course of the year, one in Autumn, to the sea, and the other in Spring, or the beginning of Summer, from the sea. The Autumn migration is performed by the adult Eels, and is supposed to be for the purpose of depositing their spawn; and it is said that these fish never return up the river: the Spring migration is supposed to consist entirely of young Eels. Mr. Yarrell is inclined to think there is an error in the belief that the old Eels do not return.

The passage of countless hundreds of young Eels has been seen and described as occurring in the Thames, the Severn, the Parrett, the Dee, and the Ban. I am, however, of opinion, that the passage of adult Eels to the sea, or rather to the brackish water of the estuary, is an exercise of choice, and not a matter of necessity; and that the parent Eels return up the river with the young fry.

All authors agree that Eels are extremely averse to cold. There are no Eels in the Arctic Regions, none in the rivers of Siberia, the Volga, the Danube, or any of its tributary

streams. There is no doubt that fishes in general, and Eels in particular, are able to appreciate even minute alterations in the temperature of the water they inhabit. The mixed water they seek to remain in during the colder months of the year, is of a higher temperature than the pure fresh-water of the river, or that of the sea. It is a well known law in chemistry, that when two fluids of different densities come in contact, the temperature of the mixture is elevated for a time in proportion to the difference in the density of the two fluids. Such a mixture is constantly taking place at the mouths of rivers that run into the sea, and the mixed waters maintain a temperature two degrees warmer than that of the river or the sea. This elevation in the temperature of the water of estuaries and the mouths of rivers, is, I have no doubt, one reason why they in general abound with young fish.

During the Winter, the Eels remain imbedded in the mud twelve or sixteen inches deep, by the side of the channel of the stream they frequent.

Great doubt has existed as to whether the Eel produces its young alive, or deposits its spawn in the same manner as other fishes; but the observations of Mr. Yarrell and others, have gone far to prove that Nature does not step out of her regular course in the case of the Eel; that is, that the Eel produces its young in the same way as the rest of the class of fishes. Singular notions were entertained on this subject by the ancients and by some of the moderns. Aristotle believed they sprung from the mud; Pliny, from fragments which were separated from their bodies by rubbing against the rocks. Helmont believed they came from May-dew, and might be obtained by the following process.

Cut up two turfs covered with May-dew, and lay one upon the other, the grassy sides inwards, and thus expose them to the heat of the sun; in a few hours there will spring from them an infinite quantity of Eels.

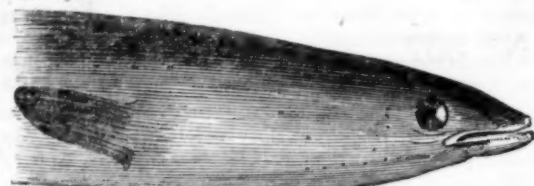
The reason why Eels have been considered *viviparous*, has arisen probably, from their being infested with numerous intestinal worms, which have been mistaken for young Eels. The sudden appearance of Eels in places where they were known not to have existed previously, has added a little to the mystery of their mode of production. But there are many well-authenticated accounts of the manner in which this is most likely effected. The Eel in warm and moist nights, has been known to quit the water and travel a considerable distance through the wet grass. One instance of this occurs in Dr. HASTING's *Natural History of Worcestershire*.

I will here mention a curious confirmation of the opinion in favour of the overland migration of Eels. A relative of the late Mr. Perrot was out in his park with his keeper, near a large piece of water, on a very beautiful evening, when the keeper drew his attention to a fine Eel quietly ascending the bank of the pool, and with an undulating motion making its way through the long grass; on further observation, he perceived a considerable number of Eels quietly proceeding to a range of stews, nearly at the distance of a quarter of a mile from the large piece of water from whence they started. The stews were supplied by a rapid brook, and in all probability, the instinct of the fish led them in that direction, as a means of finding their way to some large river from whence their ultimate destination, the sea, might be obtained.

There is no doubt, however, that Eels will breed in fresh-water ponds which have no communication with the sea or river.

The Sharp-nosed Eel is that most commonly met with in the markets; as its name implies, the snout is much more pointed than that of the other species; the head is flattened on the sides, and the eye is placed immediately over the angle of the mouth. In streams of pure water the belly of this Eel is clear and bright; it is then called a Silver Eel. This Eel is found of a larger size than either of the other

species; at Cambridge, the skins of two are preserved which weighed together fifty pounds; the heaviest weighing twenty-seven pounds, the second twenty-three pounds.



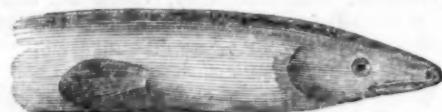
THE SHARP-NOSED EEL.

The Broad-nosed Eel is distinguished from the last by its broad head, flattened on the summit; the eye is placed rather in advance of the angle of the mouth.



THE BROAD-NOSED EEL.

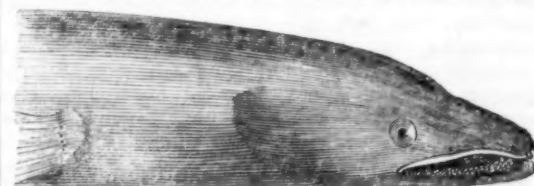
This is the Grig, or Glut, Eel, of Pennant, who says "they have a larger head, blunter nose, and thicker skin than the common sort." The term grig is applied near London to the small-sized Eel, whose



THE GRIG EEL.

head is shown in the engraving; but the fishermen in the London river, call all small Eels which do not exceed eight or nine inches in length, Grigs.

The fourth species of Eel frequenting fresh water, is the Snig. This seems to be very rare, Mr. Yarrell



THE SNIG EEL.

having only seen two specimens, both of which were taken from the Avon, in Hampshire, where it is considered distinct from the common and well-known Eels.

IRRESOLUTION.—In matters of great concern, and which must be done, there is no surer argument of a weak mind than irresolution; to be undetermined where the case is so plain, and the necessity so urgent. To be always intending to live a new life, but never to find time to set about it; this is as if a man should put off eating, and drinking, and sleeping, from one day and night to another, till he is starved and destroyed.—TILLOTSON.

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